June 5
1924

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"If ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold it shall be a tree springing up unto everlasting life" (ALMA 32: 41).

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THE FATHER AND THE SON.

A DOCTRINAL EXPOSITION BY THE FIRST PRESIDENCY AND THE COUNCIL OF TWELVE.

THE Scriptures plainly and repeatedly affirm that God is the Creator of the earth and heavens and all things that in them are. In the sense so expressed, the Creator is an Organizer. God created the earth as an organized sphere; but He certainly did not create in the sense of bringing into primal existence, the ultimate elements of the materials of which the earth consists, for "the elements are eternal" (Doc. & Cov. 93: 33).

So, also, life is eternal, and not created; but life, or the vital force, may be infused into organized matter, though the details of the process have not been revealed unto man. For illustrative instances see Genesis 2: 7; Moses 3: 7; and Abraham 5: 7. Each of these Scriptures states that God breathed into the body of man the breath of life. See further Moses 3: 19, for the statement that God breathed the breath of life into the bodies of the beasts and the birds. God showed unto Abraham "the intelligences that were organized before the world was"; and by "intelligences" we are to understand personal "spirits" (Abraham 3: 22, 23); nevertheless, we are expressly told that "Intelligence," that is, "the light of truth, was not created or made, neither indeed can be" (Doc. & Cov. 93: 29).

The term "Father" as applied to Deity occurs in sacred writ with plainly different meanings. Each of the four significations specified in the following treatment should be carefully segregated.

Scriptures embodying the ordinary signification—literally that

of Parent—are too numerous and specific to require citation. The purport of these Scriptures is to the effect that God the Eternal Father, whom we designate by the exalted name-title "Elohim," is the literal Parent of our Lord and Savior Jesus Christ, and of the spirits of the human race. Elohim is the Father in every sense in which Jesus Christ is so designated, and distinctively He is the Father of spirits. Thus we read in the Epistle to the Hebrews: "Furthermore we have had fathers of our flesh which corrected us, and we give them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Hebrews 12:9). In view of this fact we are taught by Jesus Christ to pray: "Our Father which art in heaven, Hallowed be thy name."

Jesus Christ applies to Himself both titles, "Son" and "Father." Indeed, He specifically said to the Brother of Jared: "Behold, I am Jesus Christ. I am the Father and the Son" (Ether 3:14). Jesus Christ is the Son of Elohim both as spiritual and bodily offspring; that is to say, Elohim is literally the Father of the spirit of Jesus Christ, and also of the body in which Jesus Christ performed His mission in the flesh, and which body died on the cross and was afterward taken up by the process of resurrection, and is now the immortalized tabernacle of the eternal spirit of our Lord and Savior. No extended explanation of the title "Son of God" as applied to Jesus Christ appears necessary.

A second Scriptural meaning of "Father" is that of Creator, e.g., in passages referring to any one of the Godhead as "the Father of the heavens and of the earth, and all things that in them are" (Ether 4:7; see also Alma 11:38, 39 and Mosiah 15:4).

God is not the Father of the earth as one of the worlds in space, nor of the heavenly bodies in whole or in part, nor of the inanimate objects and the plants and the animals upon the earth, in the literal sense in which He is the Father of the spirits of mankind. Therefore, Scriptures that refer to God in any way as the Father of the heavens and the earth are to be understood as signifying that God is the Maker, the Organizer, the Creator of the heavens and the earth.

With this meaning, as the context shows in every case, Jehovah, who is Jesus Christ, the Son of Elohim, is called the Father, and even "the very Eternal Father of heaven and of earth" (see passages before cited, and also Mosiah 16:15). With analogous meaning Jesus Christ is called "the Everlasting Father" (Isaiah 9:6; compare 2 Nephi 19:6). The descriptive titles "Everlasting" and "Eternal" in the foregoing texts are synonymous.

That Jesus Christ, whom we also know as Jehovah, was the executive of the Father, Elohim, in the work of creation is set forth in the book *Jesus the Christ*, chapter 4. Jesus Christ being the Creator, is consistently called the Father of heaven and earth in the sense explained above; and since His creations are of

eternal qualities He is very properly called the Eternal Father of heaven and earth.

A third sense in which Jesus Christ is regarded as the "Father" has reference to the relationship between Him and those who accept His Gospel and thereby become heirs of eternal life. Following are a few of the Scriptures illustrating this meaning.

In the fervent prayer offered just prior to His entrance into Gethsemane, Jesus Christ supplicated His Father in behalf of those whom the Father had given unto Him, specifically the apostles, and, more generally, all who would accept and abide in the Gospel through the ministry of the apostles. Read in our Lord's own words the solemn affirmation that those for whom He particularly prayed were His own, and that His Father had given them unto Him: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled" (John 17: 6-12)

And further: "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast give me: for thou lovedst me before the foundation of the world" (John 17: 20-24).

To His faithful servants in the present dispensation the Lord has said: "Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me" (Doc. & Cov. 50: 41).

Salvation is attainable only through compliance with the laws and ordinances of the Gospel; and all who are thus saved become

sons and daughters unto God in a distinctive sense. In a revelation given through Joseph the Prophet to Emma Smith, the Lord Jesus addressed the woman as "My daughter," and said: "for verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom" (Doc. & Cov. 25 : 1). In many instances the Lord has addressed men as His sons (e.g., Doc. & Cov. 9 : 1 ; 34 : 3 ; 121 : 7).

That by obedience to the Gospel men may become sons of God, both as sons of Jesus Christ, and, through Him, as sons of His Father, is set forth in many revelations given in the current dispensation. Thus we read in an utterance of the Lord Jesus Christ to Hyrum Smith in 1829: "Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world. I am the same who came unto my own and mine own received me not; But verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God, even to them that believe on my name. Amen" (Doc. & Cov. 11: 28-30). To Orson Pratt the Lord spoke through Joseph the Seer, in 1830: "My son Orson, hearken and hear and behold what I, the Lord God, shall say unto you, even Jesus Christ your Redeemer; The light and the life of the world, a light which shineth in darkness and the darkness comprehendeth it not; Who so loved the world that he gave his own life, that as many as would believe might become the sons of God. Wherefore you are my son" (Doc. & Cov. 34: 1-3).

(TO BE CONTINUED).

NINETY-FOURTH ANNUAL GENERAL CONFERENCE.

(*Continued from page 339*).

THE fifth session of general conference convened in the Tabernacle at 10 a.m., Sunday, April 6th. The congregation, directed by Prof. A. C. Lund, with Organist Tracy Y. Cannon at the console, sang, "Praise to the Man." President Moroni Lazenby of North Sevier stake offered the invocation. The choir rendered the anthem, "An Angel From on High," with Miss Mary Linsday and Mr. Cannon Lund singing the duet.

President Anthony W. Ivins, the first speaker, said he could not fully express his gratitude to God when he looked over the vast congregation gathered to hear the word of the Lord. He declared it a renewed evidence of the great invisible forces of the spirit world that operate on the hearts of the people, preparing them for the great events to come.

"The entire proceedings of this conference have been of a character to stimulate faith," he said. "Now I want to call your minds to a few fundamental principles of the Gospel, which serve to keep us in harmony with the spirit of the Lord.

President Ivins quoted from St. Matthew where Jesus sent His disciples out into the world to preach the Gospel, and declared He sent them to the lost sheep of Israel with the promise of His blessings. The speaker called attention to the Savior's appearance on the American continent and to His appointment of twelve apostles to preach the doctrine of repentance, to baptize and to lay on hands for the gift of the Holy Ghost.

President Ivins said it is quite in harmony with this ancient doctrine that the Lord should, to-day, appoint twelve men, anoint them with authority and send them forth in the world to preach the Gospel in the name of the Father, the Son and the Holy Ghost.

Baptism, the speaker declared, is a great event in the life of any man, for he is washed clean of his sins and stands pure before the Lord; he takes a pledge that he will accept the Lord and keep His commandments. If a man does not remain true to his pledge, said President Ivins, it would have been better for him never to have made it.

He urged that the Saints resort to prayer to place themselves in harmony with the spirit of the Lord. In prayer, he said, it is the degree of faith, not the multiplicity of words that counts. It is mockery to pray to a Being in whom we have no faith. Pray for the sake of praying, in secret, as well as in public, and the Lord will reward you openly, he declared.

The doctrine of humility should characterize activities of Latter-day Saints, President Ivins continued. As we become strong in humility, we grow in faith. Seek wisdom and learn patience. Be slow to anger and quick to forgive; merciful, but always just, that we may bring about the brotherhood of man.

God has said that not only he who takes a life, but he who holds anger against his brother shall not be held guiltless. Settle controversy quickly, the speaker urged. The Master taught to love enemies as well as friends, to do good to those who hate us, and to pray for those who despitefully use us, he said. This will bring to the souls of those who practice it, the peace of duty well performed and the joy of obedience to the commandments of God.

He urged the Saints to give freely to worthy charities. The Lord has said we should not seek after riches, but wisdom and those things which bring eternal happiness, he said. Riches will canker the soul if not used for the purposes of God. The Lord has told us not to devote our entire energies to the accumulation of wealth, as man can not serve two masters. He advised the Saints to lay up treasures in heaven where moth doth not corrupt and thieves do not break through and steal.

Touching marital relations, President Ivins declared it all too common to consider the fountains of life, designed by the Creator for reproduction of life, in an unsacred and degenerating manner. This tendency is the greatest menace to human life to-day, he declared. "The laws of marriage should be as sacred

as the laws of life," he averred. In conclusion, President Ivins cautioned Saints not to become so absorbed in the temporalities of life that they forget the fundamental principles of the Gospel.

Elder Hyrum G. Smith, presiding patriarch, the next speaker, announced his purpose to point out the officials of the Church as servants of God, ever ready to give aid, advice and spiritual guidance to those in need. The greater number of those who seek aid of the Lord are those in trouble, he said. Many members of the Church are constantly in need of assistance and guidance. He highly commended Church and stake officials for their activities along this line. They bless, not only with the power of fellowmen, but with authority of God, he said.

Elder Smith said there is a blessing for every faithful member of the Church. He urged that each member make an effort to receive his patriarchal blessing. Blessings given by patriarchs to-day are just as binding and eternal as those given by Adam and Abraham, he said. A blessing is an index that will point out the way of life. Do not wait until you are in trouble to seek blessings of God, he said.

In closing, he pronounced his blessing on the congregation.

The choir sang the anthem, "He Watching Over Israel."

President Rey L. Pratt of the Mexican mission was the next speaker. He quoted from the Apostle Paul: "The kingdom of God is not in words but in power," and expressed gratitude that the Church has been established and in it revealed the power of God. He testified that Joseph Smith was raised up by divine will to establish again the Gospel of Jesus Christ. We who have listened to the counsel given at this conference, are witnesses of the power of God in the Church, he said.

As a mission president, he bore testimony that young men and young women in the mission-field are preaching the Gospel in power and with authority. In bearing his testimony, he said he knows not what the future holds, but that he is convinced that "Mormonism" is the Gospel of Christ and the means of salvation of mankind. President Pratt closed by expressing his confidence that God will redeem the Lamanite people.

Elder Stephen L. Richards sounded the keynote of the obligation of parents to their children. "If I may speak for the fathers and the mothers of the Church," he began, "I want to say, young men and women, we believe in you; we are confident of your integrity, in your achievement of a high destiny; we support and love you."

Continuing, he said, "If the young people can be made to understand that, we shall have gone a long way toward solving the problem of how best to have them obey the commandments of God. Obligation of parents to their children is a thing that claims foremost attention in the Church. Only a few years will serve to see the men and the women, whom you to-day sustain, pass

to their honorable reward and the burden of administration and leadership will pass to younger shoulders. Loving the work as we do, we must of necessity hold training of these young folks to carry it forward one of the most important works of the Church."

Elder Richards declared the young people need the sympathy of parents because of the present-day environment. "It requires the greatest effort for young people to take themselves out of their environment," he continued. "In their behalf, let me say they claim your sympathies and guiding hand, which can best be expressed in love and understanding."

The speaker declared he does not believe "they are all going wrong," expressing opinion that the young people of the Church inherit right and integrity. "I can not believe that in the main they are not the most dependable, upright and best generation the world—at least in history—has ever seen."

"What we need is an interpretation of the Gospel of Jesus Christ in terms of joyous living," he said. "The Gospel is not a hard, joy-killing rule of life. If young people are not active in the Church, it is because they have not been given the great vision of that work. They need to know that for supreme joy and eternal happiness, there is nothing in the world like participation in Church activities."

Elder Seymour B. Young of the First Seven Presidents of Seventy, the final speaker, said time has proved that the majority of mankind has not prepared and is not preparing to receive the word of God. There are two milliard people in the world, yet after almost one hundred years of existence, the true Church of Christ contains only a half million souls, showing that social enjoyment is being given preference over salvation, he said.

Supreme prosperity has attended the American nation for the past few years, he continued, while there are still starving people in Europe. He declared no other nation has responded so loyally to the call of those starving people. He expressed opinion that that is a big reason for America's prosperity.

Elder Young then told the story of Haun's Mill massacre, which he passed through when only one year old. He closed by bearing his testimony.

Miss Delores Seal, accompanied by the choir, sang "Inflammatus" as the closing hymn. President Jacob Hamblin of St. John's stake pronounced the benediction.

(TO BE CONTINUED).

DON'T waste life in doubts and fears; spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours or ages that follow it.—EMERSON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, JUNE 5, 1924.

EDITORIAL:

FAITH THE STEADFAST ANCHOR.

THE good ship *Marama* had anchored off the island *Rarotonga*, and passengers who desired to go ashore had to go in small boats to the landing. When asked why he didn't run his vessel nearer the shore, Captain Aldwell replied by pointing to huge steel ribs lying wavebeaten on the reef, grim and solemn reminders of the result of going too near the submerged coral in a treacherous harbor! A few years previously the captain of that wrecked vessel had anchored; and undoubtedly in ordinary circumstances all would have been safe and well; but in the sudden storm that arose, he had been unable to get his boat to sea, and in spite of strenuous efforts had seen his beloved ship dashed upon the rocks. But the commander of the *Marama* not only anchored, but anchored in safety.

It is glorious when one's soul is so anchored, for when it is, it is anchored in truth. When this is the case, life is truly a joy. Notwithstanding the trials and difficulties incident to everyday life, such a one finds a solace entirely unknown to the drifter. Storms of passion and tempests of doubt may wreck the drifter on the rocks of despair, but they spend their fury in vain upon the man of faith.

> "As the water-lily starts and slides
> Upon the level in little puffs of wind,
> Tho' anchored at the bottom, such is he."

To be so anchored is the sincere desire of every honest person; but the great question *How*? is always clamoring for an answer. Fortunately, an answer has been given both in sacred literature and in the lives of men. "Whoso believeth in God," says the prophet Ether, "might with surety hope for a better world . . . which hope cometh of faith, maketh an anchor to the souls of men." And Leland says, "when in God thou believest, near God thou shalt be." If this be true, surely we have found the answer to the longing of the heart; for to sense nearness to God, to have an unwavering confidence in Him as our Father, and to know that He has a divine Plan of Salvation for His children, is to have the surest, safest anchor known to humanity.

But note, the Prophet Ether says, "Whoso *believeth in* God."

There is a difference between *believing* and *believing in*. As I once wrote in an Elders' lesson: We may believe what a person says without believing in him. If we believe in a person, we imply that we admire that person's character, and desire to emulate his worthy example. We naturally make part of ourselves the virtues we see in our ideal.

Now with this thought in view, let us ask ourselves in deep earnestness if we really and truly *believe in* Christ. If we do, we surely can not help but express that belief in a constant desire to emulate the Savior's manhood, to cultivate His gentleness; to partake of His purity; to practise His forgiveness; to make His sinless, perfect life our constant guiding star, our one hope and aspiration.

Faith in God—faith in Jesus Christ as the Savior of the world; faith in His Gospel as a guide through life; a faith that springs from the heart and is therefore genuine; a faith that moves to noble and God-like action; such a faith is an anchor to the soul, immovable—infinite!

Such is the faith that inspired the Apostles of our Lord. Such, the faith that gave strength and peace even in martyrdom to the despised and persecuted early Christians! Such is the faith that opened the heavens to the boy prophet Joseph Smith. Such is the faith that is the uplifting power among the leaders of the Church of Jesus Christ to-day!

All who have such faith, though they may be tossed about in a sin-torn, tempestuous world, have nevertheless the safest and most steadfast anchor of the soul. Pray for it; strive for it; there is no salvation without it.

DAVID O. MCKAY.

MINUTES OF THE SHEFFIELD CONFERENCE.

THE Sheffield annual conference convened in Sheffield, Sunday, May 18th. There were in attendance: President David O. McKay, Sister Emma Ray McKay and Elder William A. Monson from Liverpool; President K. Marsel Widtsoe of the Hull conference; President Ernest K. Freckleton of the Liverpool conference; Elders Rodney D. Price and James T. Buddell from the Birmingham conference; Elders Parley A. Peterson and Elwood G. Meadows from the Leeds conference; Sister Martha Smith, special missionary from the Hull conference; and President Fielding K. Smith and all the traveling Elders of the Sheffield conference. President McKay presided over and President Smith conducted the various sessions.

The Sunday-school session commenced at 10:30 a.m., by the congregation's singing. "Come, Let Us Anew." Invocation was offered by Brother George H. Bailey. The sacramental hymn

was, "Behold, the Great Redeemer Die." The sacrament was administered by Brothers Oliver Shaw and Harry Smith, assisted by Brothers Harry Harrison, Harold Hartley, Herbert Bailey and Lorenzo Harrison. The concert recitation was repeated under the direction of Willard Smith. Sisters Hilda Shaw and Rose Bailey sang "Charity."

The pupils of the Sunday-schools of the conference presented a very instructive and beautifully-rendered program, in which was related the story of the Bible, the authenticity and divinity of its teachings, its various translations, and its final spread throughout the world through the courageous and untiring efforts of God-fearing men. Those taking part were: Franklin Thompson, Lillian Chapman, Gladys Maybury, Irene Bargh, Nancy Asquith, Alvin Holton, Maude Prince, Jennie Briggs, and Dora Bargh. A duet was sung by Gladys and Edna Maybury. The Beehive Girls rendered the selection, "Joseph Smith."

President Fielding K. Smith extended a hearty welcome to the many Saints and friends in attendance.

Elder Harley K. Fernelius, the first speaker, expressed his deep appreciation for membership in the Church of Jesus Christ, and urged upon all to sense their responsibility as representatives of truth.

Elder Lavon E. Darley said that he considers it a great privilege to be sent into the world to help promulgate the work of the Lord.

Elder Rollo E. Watkins bore a strong testimony to the truthfulness of the Gospel, and expressed his desire to serve.

Sister Emma Ray McKay directed her remarks to the children. Speaking on the subject of cleanliness, she pointed out by interesting examples that if children are taught to think clean, wholesome thoughts, the seed will blossom into righteous words and deeds. She said that children are naturally clean and free from vulgarity, but if evil is allowed to take root, it results in an ugly plant which is difficult to eradicate. She counselled all to live clean lives by thinking clean thoughts.

President David O. McKay, the concluding speaker, commented upon the excellent rendition of the very interesting program. He told of the relationship between those reformers, who were responsible for the translation and spread of the scriptures, and the young men who had assisted with the administration of the sacrament. Mighty as were the works of the reformers, they never had the divine authority to officiate in the name of Jesus Christ. Yet the young men who helped with the sacrament possessed that authority. President McKay referred to the restoration, ninety-five years previously, of the Aaronic Priesthood by the hands of John the Baptist, who was acting under the direction of the Lord. Through the Priesthood, he said, we have been greatly blessed, and our responsibility has increased. He spoke of the

promises a person makes when he partakes of the sacrament, and of the sacred duty to fulfil those promises. The greatest men are those who are true to their word. To further illustrate this important principle, President McKay related the story of Damon and Phythias.

The session closed by the congregation's singing, "Hope of Israel." Benediction was pronounced by Brother Herbert Stagg.

The second session commenced at 2 p.m., by the congregation's singing, "The Happy Day Has Rolled On." Brother Robert H. Briggs offered the opening prayer. The congregation sang, "Awake, Ye Saints of God, Awake!"

Sister Martha Smith, the first speaker, remarked concerning the mercies and blessings to which Latter-day Saints are heir. She expressed her gratitude for the possession of a strong testimony, and for the privilege of raising her voice in defence of the Gospel.

Elder Lyle A. Riggs spoke of the hope and assurance that the Gospel holds out. Gospel principles can not always be treated lightly by the world, he said.

Elder Rowland V. Walker explained that Adam fell that man might be, and that man is that he might have joy—not the shallow pleasures of the world, but the joy that comes through service to God and man.

Elder Sterling C. Rigby gave a brief account of the restoration of the Gospel, and pointed out the coming forth of the Book of Mormon as being in direct fulfillment of ancient prophecy.

The Barnsley Sextette sang, "Out of the Ivory Palaces."

Elder Scott S. McCune gave instances to show that "Mormonism" holds equal attraction for all classes of people. He stated that God chooses the noblest men in the world to direct His affairs on earth. Elder McCune gave a personal testimony to emphasize the value of the Priesthood.

Elder Willard Boden bore testimony to the truthfulness of the Gospel, and said that he considers it a great privilege to be called upon to sacrifice time and means in order to assist in furthering the Lord's work.

Elder F. Peter Jones referred to the remarkable inventions and discoveries that have been made and accepted by the world. Yet, he declared, the saving principles of the Gospel, directly revealed from God to man, are being rejected by the world.

Elder Milford M. Mills said that his faith and testimony had greatly increased. He explained that a testimony is not given to man merely for his own blessing, but that he might use it in bringing others to a light of truth. The imparting of knowledge serves also to increase one's own store, he said.

Elder George C. Midgley showed that there is nothing in "Mormonism" to foster the selfish or vile traits in a person. He

emphasized the necessity of individual effort. We must rely upon our own faith and diligence in order to gain the salvation that God has promised the faithful, he declared.

Elder Vernon P. Cole stated that the opportunity is offered man of gaining a knowledge of the Eternal Father and His Son Jesus Christ. The world had sealed the portal to eternal life, he said, by declaring the canon of scripture to be full, and in rejecting latter-day revelation.

Elder G. Kimball Mellor spoke on the Priesthood of God and the absolute need for divine authority. He cited examples from Scripture to show the remarkable work performed through the power of the Priesthood, and the disastrous results of assumed authority.

Sister May Prince sang a sacred solo, "God Sends The Day."

Elder William A. Monson, the last speaker, took as his text, Proverbs 29: 18, "Where there is no vision, the people perish: but he that keepeth the law, happy is he." He related the story of Joseph who was sold into Egypt. Although Joseph was misunderstood and ridiculed by those of his family, yet his vision led him to prominence and power, enabling him to save a nation, including his father's family, from famine. He applied the proverb to the present generation, and referred to the men of God, with their spiritual insight, who stand at the head of the Church to-day.

The closing song was, "High on the Mountain Top." Benediction was pronounced by President K. Marsel Widtsoe.

Immediately following the afternoon session, President McKay met with the officers and teachers, and Sister McKay met with the members of the Relief Societies. Gratifying reports were given by the branch presidents, after which President McKay commented upon the achievements of the conference, and stressed the importance of allaying the prejudice of the world. He also emphasized the necessity of a clear understanding of the relationship between officers in the various organizations of the Church. Sister McKay instructed the Relief Society sisters on how to increase the efficiency of their organizations.

The final session convened at 6:30 p.m., by the congregation's singing, "Come, Come, Ye Saints." Invocation was offered by Brother Oliver Shaw. The second song was, "O, My Father."

The general, the mission and the conference authorities were unanimously sustained.

President Ernest K. Freckleton remarked that an understanding of the first principles of the Gospel will serve as a safeguard against temptation. He said that baptism is perhaps the most important and yet least understood principle with which we have to deal. He showed that "by the washing and regeneration comes the visitation of the Holy Ghost." By baptism are we buried with Christ, and come forth in a newness of life, he said.

President K. Marsel Widtsoe drew attention to the tremendous claims made by the Latter-day Saints. He drew a striking comparison between the lives of the martyr Stephen and Joseph Smith. Both declared that they had seen God, for which testimony they suffered death. The testimony of the former has since been accepted by Christendom, while that of the latter is still met with derision.

The Beehive girls rendered a sacred selection, "My Jesus, as Thou Wilt."

President Fielding K. Smith expressed appreciation for the whole-hearted assistance rendered by Elders and Saints in the achievement of success. He quoted statistics indicating the growth and development of the Sheffield conference. He also referred to the unity, the joy and the increased testimonies that had been realized through the devoted missionary work of the Saints.

Sister Emma Ray McKay mentioned having attended the International Council of Women at Wembley, where the subject under discussion was war, and how to prevent it. She said that the home is the foundation of co-operation, for which reason the principles of peace should be thoroughly taught therein. To bring about peace we must think peace, talk peace, and create peace and harmony in our homes. We should make effective the principles contained in the Sermon on the Mount, she declared.

A vocal solo, "Beyond the Dawn," was rendered by Sister May Prince.

President David O. McKay then addressed the congregation, taking his text from the 7th Chapter of Matthew, "Wherefore by their fruits ye shall know them." He referred to the character of the late President Joseph F. Smith, and pronounced him to be a product of Gospel principles. He eloquently pointed out how every principle of the Gospel makes for character building, and that one's adherence to Christ's teachings can be measured by the effect that it has upon one's character. All Christian denominations, he said, look forward with some degree of hope to life after death; but it is the immediate effect of the teachings upon the lives of their adherents that determines the worth of their doctrines, he said. We can rightly judge our organization by the character of its leaders. Obedience to the Gospel of Jesus Christ is the greatest contribution to a Christ-like character. The teachings of Christ, declared President McKay, lead to self-mastery—the noblest virtue to which man can aspire. Eventually all mankind will be numbered among the saved, but God needs valiant leaders, he said. He exhorted all to prove themselves worthy of this leadership.

In conclusion, the congregation sang, "Parting Hymn." Brother James R. Bargh offered the benediction.

G. Kimball Mellor, Conference Clerk.

FROM THE MISSION FIELD.

Transfers of Traveling Elders.—The following transfers of traveling Elders have been made:

Frederick B. Alleman, London conference to the Nottingham conference.

Percy Hawkes, Nottingham conference to the Bristol conference.

William W. Burt, Cardston, Alberta, to the Liverpool conference.

Arrivals and Appointments.—The following missionaries arrived in Liverpool, Saturday, the 31st ult., per s.s. *Montclare* and have been assigned as follows:

For the British mission—

George A. Adamson, Salt Lake City, Utah, to the Sheffield conference.

James E. Stuart, Woodruff, Utah, to the Scottish conference.

Milton England, Logan, Utah, to the Newcastle conference.

For the Swiss and German mission—

Simon Einsinger, Montpelier, Idaho.

Clarence Schmutz, St. George, Utah.

Waldemar E. Stosich, Idaho Falls, Idaho.

For the Netherlands mission—

Hendrik Poelman, Magna, Utah.

John D. Kooyman, Salt Lake City, Utah.

For the French mission—

John W. Hiltbrand, Pocatello, Idaho.

Branch Conference.—A successful conference of the Swindon branch (Bristol conference) was held the 18th ult. President John E. Wahlquist and Elder Ben E. Summers were in attendance and spoke on various phases of the Gospel. President Coombs reported the branch to be in a healthy state. A spirit of optimism for the future was evident.

Meetings of Traveling Elders.—A meeting of traveling Elders of the Liverpool conference was held in Blackburn, the 24th ult. President Ernest K. Freckleton presided. All the traveling Elders submitted very encouraging reports of their labors during the previous month.

The traveling Elders of the Ulster conference met at Belfast the 24th ult. President Marcellus R. Clark conducted. Elder John Walsh of the Liverpool office was in attendance. President Clark presented the suggestions offered and accepted at the recent meeting of conference Presidents of the British mission.

Baptisms.—A baptismal service was held at Mansfield (Nottingham conference) the 14th ult. Elder Percy Whetton baptized four candidates. They were confirmed by President Selvoy J. Boyer and Elders Carl E. Pettersson and Percy Whetton.

Thursday, the 15th ult., a baptismal service was held in Sheffield. Three candidates were baptized by President Fielding K. Smith. They were confirmed by Elders G. Kimball Mellor, Sterling C. Rigby and Harley K. Fernelius.

A baptismal service was held at "Deseret" (London conference) the 25th ult. Five candidates were baptized by Elder A. Lewis Elggren; they were confirmed by President Joseph E. Wright, Elders A. Lewis Elggren, Emerson C. Willey, Ernest H. Capel and Wallace P. Galbraith.

Socials.—A successful social was held at South Shields (Newcastle conference) the 7th ult., under the direction of the amusement committee. A program, consisting of sketches and recitations, together with numerous games, made the evening one of enjoyment to all present. Refreshments were served. President William M. Harris and Elders Don Clyde, James L. Wheat and C. Leland Davey were in attendance.

The Sunday-school of the Derby branch (Nottingham conference) held a social the 7th ult. to raise funds for the summer outing. A good program was presented. Eighty-two Saints and investigators and Elders Percy Whetton, Ianthus L. Richards and Kenneth F. Schade were in attendance.

Saturday, the 10th ult., the Pudsey branch (Leeds conference) held a delightful evening's entertainment to obtain funds for the Sunday-school children to go on their annual school treat. A very profitable evening was enjoyed by the many who were present.

Monday, the 12th ult., members of the Dublin branch entertained with a motor excursion the traveling Elders who were in attendance at the Free State conference. The trip disclosed some of Ireland's beautiful natural scenery. Dinner was taken at Hunter's Hotel, Rathnew, County Wicklow. In the evening a branch social was held in honor of Sister Laura Steele, prior to her departure for South Africa. Vocal solos were rendered by Mr. F. Speidel, Mr. E. Reed and Elders David W. Goddard and George A. Baker. President Benjamin R. Birchall, on behalf of the branch, presented the guest of honor with a set of fish knives and forks. Games and dancing concluded the entertainment.

An entertaining social was held, the 15th ult., at Kidderminister (Birmingham conference), for the purpose of raising funds to purchase books for the branch. Elders Dan A. Hickman and Ellis L. Rees and many Saints and friends were in attendance. An interesting program was rendered; refreshments were served.

A combination picnic and farewell social in honor of Elder Karl P. Weiler was held at Springfield Park by the North London branch the 17th ult. A book was presented Elder Weiler as a remembrance from the London Elders and Saints. There were present, President Joseph E. Wright, Sister Katherine G. Wright, and Elders William M. Oswald, Emerson C. Willey, Ernest H.

Capel, Wallace P. Galbraith, F. B. Alleman, Clifford Cook and A. Lewis Elggren.

ANCHORED TO THE INFINITE.

THE builder who first bridged Niagara's gorge,
Before he swung his cable, shore to shore,
Sent, out across the gulf his venturing kite
Bearing a slender cord for unseen hands
To grasp upon the further cliff and draw
A greater cord, and then a greater yet;
Till at last across the chasm swung
The cable—then the mighty bridge in air!

So may we send our little timid thought
Across the void, out to God's reaching hands—
Send out our love and faith to thread the deep—
Thought after thought until the little cord
Has greatened to a chain no chance can break,
And—we are anchored to the Infinite!

EDWIN MARKHAM.

DEATH.

ARISS.—Sister Dorcas E. Ariss passed away at her home in Sparkbrook (Birmingham conference) May 11th. Deceased was born June 2, 1850. She was baptized March 17, 1907, by Elder James Criddle, and confirmed by Elder Samuel H. Blake. Sister Ariss was loved and respected by those who knew her. Funeral services were held at the Witton cemetery under the direction of President Joseph E. Tillotson. The grave was dedicated by Elder Dan A. Hickman.

HAMILTON.—Friday, May 16th, John Hamilton, the child of Bruce Hamilton and Elizabeth Luke Hamilton, died in Belfast, from the effects of whooping cough and congestion of the lungs. Funeral services were conducted May 17th, under the direction of President Marcellus R. Clark. President John Walsh dedicated the grave.

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